

Savitri and Satyavan



Jaydayal Goyandka

॥ Shri Hari ॥

Savitri and Satyavan

| | | | | |
|---------|-----------|------|----------|----------|
| त्वमेव | माता | च | पिता | त्वमेव |
| त्वमेव | बन्धुश्च | | सखा | त्वमेव । |
| त्वमेव | विद्या | | द्रविणं | त्वमेव |
| त्वमेव | सर्वं | मम | | देवदेव ॥ |
| tvameva | mātā | ca | pitā | tvameva |
| tvameva | bandhuśca | | sakhā | tvameva |
| tvameva | vidyā | | draviṇaṁ | tvameva |
| tvameva | sarvaṁ | mama | | devadeva |

It is You; the mother and father both,
 It is You; the brother and friend both,
 It is You; the knowledge and riches both,
 It is You; all in all, O my Lord.

Editor—**Jaydayal Goyandka**

Translated by—**S. N. Pandey**

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॥ Shri Hari ॥

A humble submission

It has been said about Vedvyas—‘It means—Lord Vedvyasji is Brahma without four heads, The second is Vishnu, having two arms and devoid of eye, existing on forehead is Shankar, it means He is the next shape of Brahma, Vishnu and Mahesh. Whatever the noble and beneficial and unique writing are present in the world; they all are the left over of Vedvyasji. Such Vedvyasji Maharaj has composed Mahabharat for the welfare of the living beings. That Mahabharat has been precised in brief by the God-devotee and God-realized great soul Sethji Shri Jaydayalji Goyandaka. Thus, some fables, very useful for all and sundry have been selected from the fables of original Mahabharat of as presented in concise form by Sethji. There is a unique power in these fables which are specially beneficial to the readers. One of the fables—‘**Savitri and Satyavan**’ is being presented before the readers. My humble request to the readers is that they should read this book themselves and encourage others also to read and imbibe its moral.

—Swami Ramsukhdas

“Practice should be so hard that one may become oblivious of his own body. Even after bringing to consciousness by the Lord Himself in His manifested form, the existence of body should not be experienced just as Sutikshna Muni had no remembrance of his body even when Sri Ramchandrajī awakened him.”

“To achieve such a situation of life soon, one should always be ready without having anything in consideration.”

Man should know the value of time. Time is passing every moment. The time of human life is invaluable. It should be engaged in devotional songs, meditation, Satsang and in other invaluable activities. Those who pass their lives only in feeding themselves, are real beasts.

‘Remaining busy in doing the worldly affairs and consider it bad, is not renunciation. Here is indolence also. If it had been completely detachment, then nothing of the worldly affairs had been done and always there would have been adoration and meditation (Bhajan-Dhyan) of God.

“Eating, drinking, walking, wandering, speaking etc., the worldly affairs are done into compulsion, we are bound to do it, our own personal work is only the remembrance of the Lord, which should be practised at every moment.”

“Without any expectation of fruit, whatever is done for the Lord; is only His worship (there may not be the chanting of His name). This omission should not be considered as a mistake.”

So long worship and meditation of god appears as unpleasant, there is the lack of faith. In reality, there is no feeling of exertion at all in ‘Bhajan-Dhyan’.

—Shri Jaydayalji Goyandaka

॥ Shri Hari ॥

Savitri-Character

Savitri's birth and marriage

Overcoming Jayadrath, releasing Draupadi from his hands, Dharmraj Yudhishtir was sitting with a host of saints. The sages also were feeling sorrowful for the calamity befallen on the Pandavas. Pointing out Markandey, Yudhishtir said—‘Lord! You know present, past and future all. Your name is famous among the divine sages also. I ask you about a doubt in my heart, kindly, dispel it. This auspicious princess of Drupad has appeared from the altar of yagya, she had not to suffer the throes of womb. She has got the glory of being the daughter-in-law of saintly Pandu also. She has never committed any sin or any despicable act. She knows the essence of religion and follows it. The sinful Jayadratha kidnapped even such a lady. I had to face that insult. We have been suffering different types of distresses dwelling in the forest far away from our kith and kin. So, I ask you—‘have you ever seen or heard of such an unfortunate person like us in the universe?’

Markandeyji said—‘O the king! Even Shri Ramchandrajji had to suffer from the great agony of banishment and seperation of his wife. The demon-king wicked Ravan had kidnapped Sita, the wife of Ramchandrajji from the hermitage by his illusive power. When Jatayu created obstacle in his work, he killed him. Then, Shri Ramchandrajji went to Lanka by constructing the bridge on the sea by the help of

Sugriva and having burnt Lanka to ashes with his sharp arrows, brought back Sita.'

The mighty-armed Yudhishtir! Unparalleled valiant Shri Ramchandra has already passed through great sufferings on account of exile in the previous age. O Tiger among men! You are Kshatriya, don't grieve; you are proceeding on the road to fruitify yourself directly on the prowess of your arms. You are not at fault in the least. Ramchandrajī had brought back Janakiji alone having killed the most ferocious Ravan in the war. Only the monkeys and boars were his helper. Ponder over all these occurrences. Thus, Markandeyji consoled the king Yudhishtir.

Yudhishtir asked—'O the foremost Muni! The sorrow what I feel for Draupadi, is not felt either for myself or for my brothers or for being deprived of the kingdom. Have you ever seen or heard of any other auspicious lad suffering likewise?'

Markandeyji said—'O the king! Now, I tell you about the royal princess Savitri, as who had acquired the great glory of the respectable women of good heritage as a highly chaste wife; listen—There was a righteous and Brahmana devotee king, named Ashwapati in the Madra country. He was very generous, truthful, charitable, self-restraint, of good moral character, intelligent, very dear to the local public and countrymen, always devoted to the welfare of all the beings and forgiving disposition. That regularist king's eldest chaste wife became pregnant and gave birth to a lotus eyed daughter at the right time. Being pleased, the king performed all the ceremonies of his daughter's birth. That daughter had been blessed by the goddess Savitri to be pleased with the oblation to the

fire by the 'Savitri Mantra'. So, the Brahmans and the king named her 'Savitri'.

The daughter began to grow up like the Lakshmi-incarnate by and by. In the usual course of time she entered the young age. His majesty Ashwapati became very much worried to see his daughter grown up to be young. Not to find any suitable husband, he said to Savitri—'Daughter! Now, you have become worth marrying and till now, I have been unable to find out a suitable husband for you, so it is better if you, yourself, choose any suitable husband for you. It is the precept of the scripture that any father who does not perform marriage of his daughter at the marriageable age, the husband does not establish physical relation with his wife after menstruation, and after husband's death, the son who does not look after that widow mother, are to be condemned.* So, choose your husband soon and do so that I may not be considered guilty in the view of the gods.' Having said so to his daughter, he ordered his old ministers—'Accompany Savitri with conveyances.'

Savitri accepted the order of her father in shyness and having saluted his feet, mounting on a golden chariot with the old ministers, she set out in search of her suitor. She visited the royal sages and seer's pleasant penance places in the forest and having offered prostration to their feet she remained roaming in all the forests. Thus, she continued wandering about in different countries giving charity to the worthy Brahmans at all the pilgrimages.

* अप्रदाता पिता वाच्यो वाच्यश्चानुपयन् पतिः ।

मृते भर्तरि पुत्रश्च वाच्यो मातुररक्षिता ॥ (Maha. Van. 293/35)

‘O the king! One day, his majesty king, Ashwapati was talking to the foremost sage, Narad sitting in the royal assembly. In the meantime, Savitri reached her father’s residence having visited all the holy places along with the ministers. To see her father sitting with Naradji there, she bowed at the feet of the both. Naradji asked to see her—‘O the king! Where had your daughter gone and where from is she coming now? She has grown up now. yet why don’t you marry her with any bridegroom?’ Ashwapati said—‘I had sent her for this very purpose and she has come back just today. It is better, you ask her, whom she has chosen as her suitor.’ Then, on the instruction of her father to relate her entire happenings, Savitri agreeing to his words said—‘There was a great virtuous and moral king, famous by the name of Dyumatsen in Shalvadesh. Later on, he had become blind. So, his one past enemy neighbouring king robbed and grabbed his entire kingdom, taking the advantage of his blindness and his son being a child. Then, he went away to the forest with his wife and child son and began to perform hard penance keeping big vows. His prince, Satyavan who has now become grown up while living in the forest, is matching to me and I have already chosen him as my husband in my mind.’

Hearing this Naradji said—O the king! it is the matter of great sorrow. Oh! Savitri has committed a great blunder that without knowing the truth, she has chosen Satyavan as her husband considering him excellent. The parents of the prince always speaks the truth. That is why, the Brahmans have named him ‘Satyavan’.

The king asked—‘Well! At present, whether that fondled son of his father, the prince Satyavan is lustrous, intelligent, of forgiving nature and valorous or not?’

Naradji said—‘The brave son of Dyumatsen is glorious like sun, talented like Vrihaspati, vigorous like Indra, of forgiving nature like the Earth, charitable like Rantidev, truthful and devoted to Brahmana like Ushiner’s son, Shibi, liberal like Yayati, pleasant like moon and outstanding handsome like Ashwini Kumars. He is self-restraint; of humble and modest nature, valorous and truthful. He is submissive, free from jealousy, modest and lustrous. About him the modest Brahmans speak that simplicity always remains with him like shadow and he is steadfast in it.’

Ashwapati said—‘Lord! you are telling he is endowed with all the excellences. Now clear also if there is any shortcoming in him.’

Naradji said—‘There is only one fear in him; but his all the attributes are negated by this drawback and that cannot be avoided even by any effort. Otherwise, there is no any other flaw in him. This is the flaw in him that exactly after one year from today, he will not remain alive and he will die.’

Then, the king said to Savitri—‘Savitri! Now come and see, again you should go and choose any other one as your husband. The foremost sage Naradji tells me that Satyavan is short-lived, he will die after one year.’

Savitri said—‘Father! The piece of stone and wood etc., separates from its lump only once, Kanyadan is performed only once and ‘I gave away’ is resolved only once. All these three are performed only once.’

So, whom I chose once—whether he is long-lived or short-lived and mortal or immortal—will be my husband; I cannot choose any other one as my husband.* First, mind is made up and then, it is expressed by speech and then, it is made practical by action. So, my mind itself is a great proof.

Naradji said—‘O the king! Your daughter’s mind is firm determined. So, she cannot be deviated from her determination by anyway. The virtues that are present in Satyavan, are not traced out in any other man at all. So it suits me also that you should ‘give away your daughter’.’†

The king said—‘Whatever you have said is quite true and it cannot be avoided at any cost.’ So, I will do so. It is only you as my preceptor.’

Then, having accepted reverentially the consent of Naradji, the king, Ashwapati got all the requisites for the marriage ceremony arranged and calling all the old Brahmans and family priests including all the Vedic Brahmans on the auspicious day set out with his daughter along with them. When he reached the hermitage

* सकृदंशो निपतति सकृत् कन्या प्रदीयते ।
 सकृदाह ददानीति त्रीण्येतानि सकृत् सकृत् ॥
 दीर्घायुरथवाल्पायुः सगुणो निर्गुणोऽपि वा ।
 सकृद् वृतो मया भर्ता न द्वितीयं वृणोम्यहम् ॥

(Maha. Van. 294/26-27)

† स्थिरा बुद्धिर्नरश्रेष्ठ सावित्र्या दुहितस्तव ।
 नैषा वारयितुं शक्या धर्मादस्मात् कथंचन ॥
 नान्यस्मिन् पुरुषे सन्ति ये सत्यवति वै गुणाः ।
 प्रदानमेव तस्मान्मे रोचते दुहितुस्तव ॥

(Maha. Van. 294/29-30)

of the king Dyumatsen in the holy forest, he walked on foot with the Brahmans to the royal sage. There, he saw the blind king Dyumatsen, sitting on the Kusha grass mat under a Shal tree. The king Ashwapati duly adored the sage, Dyumatsen introduced himself in humble words. Expert in religious principles, the royal sage welcomed the king providing him the seat and offering libation asked—‘Kindly, tell me the purpose of your kind visit.’ Then, Ashwapati said—‘O the great King! I have a very beautiful daughter named Savitri. Kindly, accept her as your daughter-in-law according to your religious customs.’

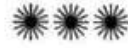
Dyumatsen said—‘I am deprived of the kingdom and I am passing my restraint life of the ascetics dwelling in the forest here. Your daughter is not capable to bear these hardships of the forest. How will she live here in the hermitage, bearing the suffering of banishment?’

Ashwapati said—‘O the king! Both of us, my daughter and myself, know that joy and sorrow are fleeting. You should not speak such words to a man like me. Having made up my mind after all the considerations, I have come to you.’

Dyumatsen said—‘O the king! I wanted to establish my relation with you earlier, but on account of being deprived of kingship, I had given up this idea. If my past ambition is going to be fulfilled, let it be so. You are my desired guest.’

Then after having called all the Brahmans dwelling in the hermitage, both the kings got the marriage ceremony performed according to religious rites and duty gifted the ornaments etc., to the bride and

bridegroom. Then, the king Ashwapati came back to his palace with great delight. Satyavan was very happy to get a wife, endowed with all the virtuous qualities and Savitri was also overjoyed to get her desired husband. After the departure of her father, Savitri put off her all the ornaments and put on the bark garments and saffron clothes. All were highly satisfied with Savitri's dedicated service, virtues, humility, self-restraint and her actions according to their will. She satisfied her mother-in-law with her physical service and by all sorts of garments and ornaments and her father-in-law by the god-like welcome with her restraint speech, likewise she pleased her husband with her sweet voice, efficient service in lonely place.* Thus, dwelling in the hermitage and performing the austerity, they passed some time.



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| * श्वश्रूं | शरीरसत्कारैः | सर्वैराच्छादनादिभिः । |
| श्वशुरं | देवसत्कारैर्वाचः | संयमनेन च ॥ |
| तथैव | प्रियवादेन | नैपुणेन शमेन च । |
| रहश्चैवोपचारेण | भर्तारं | पर्यतोषयत् ॥ |

(Maha. Van. 295/20-21)

Gift of life by Savitri to Satyavan

When a several days passed, then day came when Satyavan had to die. Savitri used to count everyday and the words of Naradji remained always revolving in her mind. When she saw that he had to die on the fourth day, she kept fast for three days and she remained sitting unmoved day and night. Savitri passed her whole night in the sitting posture without sleep in the worry that her husband would die the next day. The next day, thinking that it was the very day, she finished her all the daily religious rites by the time Sun rose two metres up in the sky and offered oblation into the blazing fire. Then, having saluted all the Brahmans, olders and elders, parents-in-law respectively, she remained standing in restrained way with folded hands. All the ascetics residing in that grove gave her blessing for the long life of her husband*, in her meditative state acknowledged their blessing by responding 'Be it so'! At the same time, Satyavan became ready with axe on his shoulder to bring fire-wood from the forest. Then, Savitri said—'Don't go alone, I will also accompany you.' Satyavan said—'O beloved! You have never gone to the forest till now, the path of the forest is very difficult and you are

* ततः सर्वान् द्विजान् वृद्धान् श्वश्रून् श्वशुरमेव च ।
अभिवाद्यानुपूर्व्येण प्राञ्जलिर्नियता स्थिता ॥
अवैधव्याशिषस्ते तु सावित्र्यर्थं हिताः शुभाः ।
ऊचुस्तपस्विनः सर्वे तपोवननिवासिनः ॥

(Maha. Van. 296/11-12)

growing weak due to fast; so how will you tread on the horrible path of the forest?' Savitri said—'I am not at all tired of or slackened due to fast, I am feeling very much enthusiastic in my mind to accompany you. So, don't check me, please.' Satyavan said—'If you are so enthusiastic to accompany me, then I am ready to do whatever pleases you; but seek permission from father and mother also.'

Having saluted her father-in-law and mother-in-law, Savitri said—'My husband is going to the forest to bring fruits etc. If both of you permit me, I also want to accompany him today.' Then, Dyumatsen said—'I don't remember Savitri's any entreat since she has come to my hermitage as a bride after her father gave away her. So, her will must be fulfilled today. Well, daughter! Go. On the way, have Satyavan under your care.'

Thus, seeking the permission of parents-in-law, the celebrated Savitri started with her husband. Outwardly she appeared smiling, but her heart was aflame with sorrow. Firstly the brave Satyavan, with his wife filled his basket with the fruits collecting them and then, he began to cut the wood. While cutting the wood, he felt perspiration on account of excess labour and due to it his head ached. Thus, being oppressed with labour, he said going to Savitri—'O beloved! Today my head is aching due to the hard labour in cutting the wood and my all body-limbs and my heart seem to be burning; I feel somewhat uneasy and weak as if some one is piercing small spear into my head. O the auspicious! Now, I want to sleep, I have no energy to sit.'

Hearing this Savitri came to her husband and sat on the ground keeping his head in her lap. Then, recollecting the words of Naradji, she began to think of the time, moment and day. In the meanwhile, she saw a man. He was in red garments, there was a crown on his head and he was looking like the embodiment of Sun because of his excessive lustre. His body was swarthy and handsome, his eyes were red, he had a noose in his hand and he seemed to be very dreadful in look. Standing near Satyavan, he was staring at him. Savitri placed the head of Satyavan on the earth to see him and stood up abruptly. Her heart began to throb and accosted him very pitiously with folded hands—‘As I presume, you are any god, your body is not like that of a human being. If you will tell me who are you and what do you want to do?’

Yamraj said—‘Savitri! You are a chaste lady and ascetic, so, I may talk to you. Consider me Yamraj.* Your husband—this prince Satyavan’s span of life has come to end; now I will take him away tying him with noose. This is what I want to do.’

Savitri said—‘Lord! As I have heard that your messengers come usually, to take away, the mankind. How did you, yourself come here?’

Yamraj said—‘Satyavan is righteous, handsome and ocean of virtues. He does not deserve to be taken away by my messengers. That is why I, myself have come.’

* पतिव्रतासि सावित्रि तथैव च तपोऽन्विता ।

अतस्त्वामभिभाषामि विद्धि मां त्वं शुभे यमम् ॥

(Maha. Van. 297/12)

Then after, Yamraj took out, the spirit equal to a thumb in measurement from Satyavan's body with his noose. He set out towards south with his soul. Afflicted by distress Savitri too, followed Yamraj. Seeing this, Yamraja said—'Savitri! Go back and perform the funeral rite of his body. You are now, free from the debt of husband's service. You have followed your husband also to the limit where you could possibly follow him.'

Savitri said—'I should also accompany my husband wherever he will be taken away or he, himself will go. This is what Sanatan Dharma says. By the performance of penance, devotion to the preceptor, love for husband attachment, the observance of fasts and by your grace my movement cannot be checked anywhere.'*

Yamraj said—'Savitri! I am very much pleased to hear your voice, letters, consonents and logics. Demand any boon except Satyavan's life. I am ready to grant you any kind of boon.'

Savitri said—'My father-in-law has started dwelling in the forest being deprived of kingdom and he has already lost his eyes also. So, may he get his eye-sight back by your grace! May he become vigorous, and lustrous like fire and Sun!'

Yamraj said—'O chaste Savitri! I grant you this boon. It will be so as you have said. You seem to

* यत्र मे नीयते भर्ता स्वयं वा यत्र गच्छति ।
 मया च तत्र गन्तव्यमेष धर्मः सनातनः ॥
 तपसा गुरुभक्त्या च भर्तुः स्नेहाद् व्रतेन च ।
 तव चैव प्रसादेन न मे प्रतिहता गतिः ॥

(Maha. Van. 297/21-22)

have become tired of walking on the way. Now, go back; so that you might not be more tired of.'

Savitri said—'How can I be tired of remaining with my husband? That will be my permanent dwelling place, where my husband lives. O the God of gods! I should also have the approach to the place where you are taking away my husband. Listen to one thing more in addition to this. Even the association of the exalted persons only once is the most desired object. More than this is to cultivate love in them.* The company of saintly persons never proves fruitless, so the company of the righteous persons must be maintained.'

Yamraj said—'Savitri! whatever the beneficial words you have uttered, have pleased my mind more than enough. It will develop the wit of the talented men also. So, demand any other boon except the life of Satyavan.'

Savitri said—'First, the kingdom of my father-in-law which has been forcibly taken away, should be back to him without any effort and he should not deviate from his moral duty—this is the second boon I demand of you.'

Yamraj said—'The king Dyumatsen will get back

* श्रमः कुतो भर्तृसमीपतो हि मे
 यतो हि भर्ता मम सा गतिर्ध्रुवा ।
 यतः पतिं नेष्यसि तत्र मे गतिः
 सुरेश भूयश्च वचो निबोध मे ॥
 सतां सकृत्सङ्गतमीप्सितं परं
 ततः परं मित्रमिति प्रचक्षते ।
 न चाफलं सत्पुरुषेण सङ्गतं
 ततः सतां सन्निवसेत् समागमे ॥

(Maha. Van. 297/29-30)

his kingdom very soon without any effort, and he will not deviate from his morality also. Now, your desires have been fulfilled. So, go back, so that you may not take more trouble in vain.'

Savitri said—'Lord! You control the entire living beings according to the systematic rules, and making it regularised, you bless them with the desired fruits also; that is why you are famous by the name of 'Yama'. So, kindly, listen to me whatever I say. According to the Sanatan Dharma this is the general characterstic of all virtuous persons not to bear malice with anybody to show mercy on me and to give them charity. All human beings according to their ability treat all gently. But the saints show kindness even to their enemies on their approach.'*

Yamraj said—'O the auspicious! Your words are so soothing and pleasant as the water to the thirsty. Demand your desired boon except Satyavan's life.'

Savitri said—'My father, Ashwapati is sonless let there be one hundred legitimate children to perpetuate his family—this is the third boon what I demand.'

Yamraj said—'O the royal daughter! One hundred lustrous sons will be born to propagate your father's

* प्रजास्त्वयैता नियमेन संयता
 नियम्य चैता नयसे निकामया ।
 ततो यमत्वं तव देव विश्रुतं
 निबोध चेमां गिरमीरितां मया ॥
 अद्रोहः सर्वभूतेषु कर्मणा मनसा गिरा ।
 अनुग्रहश्च दानं च सतां धर्मः सनातनः ॥
 एवं प्रायश्च लोकोऽयं मनुष्याः शक्तिपेशलाः ।
 सन्तस्त्वेवाप्यमित्रेषु दयां प्राप्तेषु कुर्वते ॥

(Maha. Van. 297/34—36)

family. Now, your desires have been fulfilled, you should go back now. You have already covered a long distance.'

Savitri said—'Due to the nearness of the husband it does not seem to be far away. My mind runs very fast to far-fetched distances. So, please, be kind to listen to also what I say. You are the glorious son of the Lord Sun, so the scholars call you 'Vaivaswat'. Being impartial between the friend and foe, you give justice to everyone without any favour, equally, that is why the entire subjects maintain the moral conduct and you are famous as 'Dharmraj'. A man does not have faith even in himself so much, as much in the virtuous persons. In saints people cultivate special faith due to their excessive selfless love and friendship. So, he wants to have the greatest faith in the virtuous persons only and such faith develops in all the living beings due to selfless love and friendship by virtuous persons towards them.'*

Yamraj said—'O the beauty one! I have never heard from the mouth of anyone such words as you have uttered. So, I am very much pleased. Seek the fourth boon also except Satyavan's life and go back here from.'

* विवस्वतस्त्वं तनयः प्रतापवां-
स्ततो हि वैवस्वत उच्यसे बुधैः ।
समेन धर्मेण चरन्ति ताः प्रजा-
स्ततस्तवेहेश्वर धर्मराजता ॥
आत्मन्यपि न विश्वासस्तथा भवति सत्सु यः ।
तस्मात् सत्सु विशेषेण सर्वः प्रणयमिच्छति ॥
सौहृदात् सर्वभूतानां विश्वासो नाम जायते ।
तस्मात् सत्सु विशेषेण विश्वासं कुरुते जनः ॥

(Maha. Van. 297/41—43)

Savitri said—‘I should bear one hundred legitimate valiant and mighty sons to proliferate the family by Satyavan—This is the fourth boon that I demand.’

Yamraj said—‘O the delicate one! One hundred sons endowed with vigour and prowess will be born of you, who will give you immense pleasure. O the royal daughter! Now, go back to avoid tiredness. You have come far away.’

Savitri said—‘The mind of righteous persons remains anchored in righteousness., they never feel gloomy or afflicted. The association of virtuous persons never goes fruitless and the saints are never afraid of saints. The virtuous persons by virtue of truthfulness call even the Sun near them; they have been holding the earth by the virtue of their penance. The saints are the base of the past and future, the virtuous persons never face any regret to reside amidst them. This eternal good conduct is always practised by the virtuous persons—realising so the virtuous persons always do good to others without looking for any good in return.’*

Yamraj said—‘O chaste lady! As you go on relating profound and pleasant righteous paying, my reverence for you goes on waxing. Now you can seek of me some unique boon.’

* सतां सदा शाश्वतधर्मवृत्तिः सन्तो न सीदन्ति न च व्यथन्ति ।

सतां सद्भिर्नाफलः संगमोऽस्ति सद्भ्यो भयं नानुवर्तन्ति सन्तः ॥

सन्तो हि सत्येन नयन्ति सूर्यं सन्तो भूमिं तपसा धारयन्ति ।

सन्तो गतिर्भूतभव्यस्य राजन् सतां मध्ये नावसीदन्ति सन्तः ॥

आर्यजुष्टमिदं वृत्तमिति विज्ञाय शाश्वतम् ।

सन्तः परार्थं कुर्वाणा नावेक्षन्ति परस्परम् ॥

(Maha. Van. 297/47—49)

Savitri said—‘O the honour-giver or respecer! The boon of getting the sons which you have granted me, cannot be fruitful without the conjugal life. So, now, I want to demand the boon that Satyavan may be alive! It will prove particularly your own words to be true; because without husband I am in the jaws of death. Without husband I don’t desire any sort of pleasure; I have even no ambition of heaven without the husband; I don’t need even riches if it comes without the husband and really, I don’t want to remain alive even, without husband.* It is You who blessed me the boon of having one hundred sons and even then, you are taking away my husband. So, the boon what I am demanding to revive the life of Satyavan is only to prove your words true.’

Yama, the Lord Sun’s son was extremely pleased to hear this and ‘be it so’, saying he released Satyavan’s spirit from the noose. Then, he began to say to Savitri—‘O the auspicious daughter of the family! All right, now I release your husband. Now he will be completely healthy. Now take him to your home, his all the ambitions will be fulfilled. He will remain alive along with you for four hundred years and get fame and glory by performing Yajna, one hundred sons will be born you by him. Thus, having granted the boon

* न कामये भर्तृविनाकृता सुखं
 न कामये भर्तृविनाकृता दिवम्।
 न कामये भर्तृविनाकृता श्रियं
 न भर्तृहीना व्यवसामि जीवितुम्॥

(Maha. Van. 297/53)

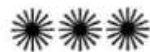
to Savitri and sending her back, the glorious in a righteous way, Dharmraj went to his world.'

After Yamraj's departure, Savitri, having got back her husband, came to the place, where Satyavan's dead body was lying. She sat down near him to see her husband lying on the ground and put his head in her lap. Within very short time Satyavan came to consciousness and looking towards Savitri lovingly again and again began to talk in such a way as if he had returned after a long separation. He said—'I slept for a long time, why did you not awake me? And who was that black coloured man, who was dragging me away?' Savitri said—'O the best of human being! You have been sleeping in my lap for a long time. That dark coloured man was the controller of the creation, Lord Yama, the foremost among the gods. Now, He has already, gone to His world. Just see, the Sun has set and the night is darkening deep; so I will narrate the occurrence tomorrow what has happened. At present, having got up visit your parents.'

Satyavan said—'Alright, let us move. Just mark, I have no headache and there is no pain at all in any limb of my body. I am feeling quite well. I want to visit my parents soon by your grace. Darling! I never reached the hermitage late. Before fall of the day my mother checked me from going outside. Even in the day time, when I went outside from the hermitage, my parents got worried of me and being impatient, went out in my search with those residing in the hermitage. So, O the auspicious one! At present, I am worried of my blind father and my feeble mother, engaged in his service more than I am worried of myself even.

How much would the most venerable and reverent my mother and father have been grieving for me today! I am alive so long as my parents are alive.'

Savitri stood up to hear the words of her husband. She made Satyavan stand up and put his hand on her left shoulder and taking her right hand round his waist, she proceeded. Then, Satyavan said—'Coward! I am well acquainted with this path because of the daily practice of coming and going by this way and now, the moon light has also started spreading through the trees. The same path has come before us; where we were picking fruits yesterday; so, follow this path straight, don't think otherwise. I have also become healthy and energetic and I am in hurry also to see my parents.' Saying so, in haste he began to move towards their hermitage.



The worry of Dyumatsen and Shaibya, The arrival of Satyavan and Savitri in the hermitage and Dyumatsen's Kingship again

Markandeyji relates—O the king! In the meantime Dyumatsen got back his eyesight and all the objects began to be visible to him. He was greatly worried due to his son not reaching timely and he began to search going with Shaibya to each and every hermitage. Then, all the Brahmans dwelling in the hermitages came to him and consoling took him away to his hermitage. There, the old Brahmans related him the stories of different ancient kings and consoled him. There was a Brahman, named Suvarna. He was extremely truthful. He said—‘Satyavan’s wife Savitri is ascetic, self-restraint and of noble conduct; so he must be alive.’ The next Brahman Gautam said—‘I have studied Vedas with all its branches and have performed hard penances also and in my age of bachelorhood, I have kept the vow of celibacy and gratified the Guru and fire also. By the virtue of this penance, I am capable to know the mind of others, so, believe in my words that Satyavan is alive.’ Then, all the sages began to say—‘All the auspicious symbols of wifehood are present in Savitri, so, it is certain that Satyavan is alive.’ Dalabhya said—‘Just see you have got back your eyesight and Savitri has accompanied Satyavan without taking the meal after fast, so, he must be alive.’

When the truthful sages persuaded Dyumatsen in this way, he became serene. Just after some time, Savitri came up along with Satyavan and the both

entered the hermitage cheering. The Brahmans said to see them—‘O the king! You have got your son as well as your eyes also.’ Then, they asked Satyavan—‘Satyavan! You had gone with your wife, then why did you not come back earlier? How have you come back so late in the night? What hinderance had interrupted you? O the prince! Today you had brought your parents including all of us in a great worry we don’t know what was the reason. Tell us everything in detail.’

Satyavan said—‘With due permission of my father I had gone out with Savitri. While cutting the wood I suffered from headache. At that moment it seems that I remained sleeping for a long time due to that pain. I never slept for such a long time ever in the past. Don’t worry at all now. This is the reason why we came late and there is no other reason.’

Gautam said—Satyavan! Your father, Dyumatsen has abruptly got eye-sight. You don’t know the actual reason; it is Savitri only who can throw light on these occurrences. Savitri! As regards your powers, we consider you like ‘Savitri’ herself (Brahmani). You have knowledge of the past and future also. You certainly know its reason. We are eager to hear it. If it is not any secret, tell us also something about it.

Savitri said—‘What you apprehend is a fact; Your idea can never be false. I, myself is not hidden to you. So, I tell you what is true; listen to me. Naradaji had already told me the fixed day when my husband would die. It was the same day today, that is why I did not let him go to the forest alone. When he was sleeping, the God of death (Yamraj) appeared there in the manifested form and having tied him, proceeded towards South. I eulogized to the foremost God with

truthful words. On my prayer, He granted me five boons, hear them. May my father-in-law get back his eye-sight and kingdom! These were two boons—May my father be blessed with one hundred sons, and may I be blessed with one hundred sons—these were the Two; and according to the fifth boon my husband; Satyavan has got the life of four hundred years! Only to get back the life of my husband I had kept this fast.* Thus, I have narrated you all the reasons in detail.

The sages said—‘O the ascetic! You are modest, observer of vow and of holy conduct. You are born in a noble family. The grief-stricken family of Dyumatsen would have sunk into the pit of darkness today but you saved it.’

Markandeyji says—O the king! The sages assembled there offered due respect to Savitri, the gem of women by praising her thus, and seeking the permission of the king and the prince, went away to their hermitages delightfully. The next day, all the officials of Shalvdesh came to Dyumatsen and said—‘The minister of the same king who was ruling there, has killed him and he has not left his any attendant and anyone of his men alive. The whole army of the enemy has fled away; all the subjects unanimously have decided to accept you as their king whether you have eye-sight or not. O the king! According to their proposal, we have been sent here. We have brought these vehicles and your all the four divisions of army

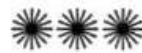
* चक्षुषी च स्वराज्यं च द्वौ वरौ श्वशुरस्य मे ।
 लब्धं पितुः पुत्रशतं पुत्राणां चात्मनः शतम् ॥
 चतुर्वर्षशतायुर्मे भर्ता लब्धश्च सत्यवान् ।
 भर्तुर्हि जीवितार्थं तु मया चीर्णं त्विदं व्रतम् ॥

(Maha. Van. 298/40-41)

for you. May you be auspicious! Kindly proceed now. It has been proclaimed in the city about you. May you remain enthroned on your hereditary kingdom for all the longtime to come!’

All were amazed and overjoyed to see the king, Dyumatsen with eye-sight and they saluted him bowing their heads. The king saluted the old Brahmans dwelling in the hermitage and being hospitably, welcomed by them, he went away to his capital. After reaching there the priests coronated Dyumatsen with great pleasure and made his son, Satyavan, the prince. After a long time, one hundred sons were born to Savitri; who were not to give in the war and were great valorous to flourish the glory. In the same way, from the womb of the queen of Madra king Ashwapati, Malavi one hundred her brothers similar to her were born. Thus, Savitri saved all—herself, her mother and father, mother-in-law and father-in-law and her husband from the calamity. Thus, like Savitri, modest, respectable woman of good heritage, auspicious Draupadi will also emancipate all of you.

Vaishampayanji says—O the king! Thus, on the persuasion of Markandeyji, his majesty Yudhishtir began to pass his life being free from all the sorrows and afflictions in Kamyakvan. The man who hears the character of Savitri with devotion, will be happy to accomplish his all the ambitions and will never suffer.



* यश्चेदं शृणुयाद् भक्त्या सावित्र्याख्यानमुत्तमम् ।

स सुखी सर्वसिद्धार्थो न दुःखं प्राप्नुयान्नरः ॥

(Maha. Van. 299/17)

Moral from the Character of Savitri

All the mothers, sisters and brothers should learn the lesson that the men of high rank speak only once and whatever is said must be obeyed. The brothers should contemplate over the fact that the division of assets among the brothers is made only once in the life. So, at the time of partition, there should be the liberal and sacrificing attitude, which may be beneficial, auspicious, transparent and an ideal for the others. The third point is worth noting that Savitri once, made up her mind in the choice of her husband, she remained firm on it that she would not choose any other one as her husband even if he might die anytime. Savitri married Satyavan. Considering the morality of chastity, she chose Satyavan as her husband. Even knowing that her husband's age was only one year, she married him and not by mistake. It was her conviction that if she observed the rule of chastity, her husband would not die. This story of Savitri teaches us a many valuable lessons. These are always worth of our conduct. The guardians should give priority to the capability of the bride-groom and not to the circumstances of the family. We should take lesson that Savitri abandoned all the garments, ornaments rings etc., given by her father and

passed her simple life adjusting with the conditions of her husband's house. She ate the same fruits roots what her husband ate and considered it like nectar. The mothers and sisters should take lesson that they should also serve their mother-in-law, father-in-law as Savitri used to do. If she demanded boon, she did not demand for herself first, she demanded the boon first for her father-in-law, mother-in-law and then for her father and then, at last she demanded for herself. We should learn the spirit of sacrifice as what sacrifice, she had made. We should also take a lesson from Savitri's conversation with Lord Yama. In her discourse, there is not only the sacrifice of self-interest but her humble way of expression to appease the Lord Yama is worth noting; there are the quoted words of ethics. Ultimately, being pleased, Yama had to say that He had never met a woman like her and her words had won Him. Every character of this episode teaches us lesson. We should live in life the virtuous characteristics of the characters of Satyavan and Savitri in our own character. We should shape our characters also as that of Savitri's mother-father, mother-in-law and father-in-law and we should consider the value of those who pass their simple lives dwelling in the forest. The king Dyumatsen and his wife were also persons of high rank. Savitri's mother and father also were of high rank. The narration of Satyavan-Savitri is prescribed to be heard in the Jyeshth month under the banyan tree on Vata-Savitri day and keeping fast. This narration is specially auspicious to be heard. The widowed ladies should

take lesson that they should not even dream of the other persons as husband even at the cost of their life.

Proverb—Quotent

1—न प्रमादश्च धर्मेषु कर्तव्यस्ते कथञ्चन॥

(Maha. Van. 293/13)

‘You should never be careless in doing the moral duty.’

2—‘सन्तानं परमो धर्मः’ (Maha. Van. 293/15)

‘The procreation of legitimate child is a great virtue.’

3—अप्रदाता पिता वाच्यो वाच्यश्चानुपयन् पतिः ।

मृते भर्तरि पुत्रश्च वाच्यो मातुररक्षिता॥

(Maha. Van. 293/35)

‘The father who does not marry his worth marrying daughter of marriageable age; is condemnable. The husband who does not couple with his wife after menstrual period, deserves reproach and the son who does not look after his widow mother is disdainful.’

4—सकृदंशो निपतति सकृत् कन्या प्रदीयते ।

सकृदाह ददानीति त्रीण्येतानि सकृत् सकृत्॥

(Maha. Van. 294/26)

‘The division of property is made only once, the daughter is gifted away only once, and the good donator ‘I will give’—saying this, gives the words of promise only once, These three things are done only once.’

5—‘सुखं च दुःखं च भवाभवात्मकम्’

(Maha. Van. 295/10)

‘Joys and sorrows are to come and to go. This is the rule.’

6—प्राहुः साप्तपदं मैत्रं बुधास्तत्त्वार्थदर्शिनः ।

(Maha. Van. 297/23)

‘Seers of truth-wise persons moving with any one only seven steps results in friendship.’

7—सतां सकृत्सङ्गतमीप्सितं परं

ततः परं मित्रमिति प्रचक्षते ।
न चाफलं सत्पुरुषेण सङ्गतं
ततः सतां सन्निवसेत् समागमे ॥

(Maha. Van. 297/30)

‘The company of the virtuous persons only once, even is the most desired object. To befriend them is much better. The company of nobles is never fruitless; so, the company of the meritorious persons is always to be sought.’

8—अद्रोहः सर्वभूतेषु कर्मणा मनसा गिरा ।

अनुग्रहश्च दानं च सतां धर्मः सनातनः ॥

(Maha. Van. 297/35)

‘Not to be hostile to any living being by mind, speech and action, compassion and charity is the eternal duty of virtuous persons.’

9—सौहृदात् सर्वभूतानां विश्वासो नाम जायते ।

तस्मात् सत्सु विशेषेण विश्वासं कुरुते जनः ॥

(Maha. Van. 297/43)

‘Unselfish love and friendship attracts faith of all human beings. Hence a man nourishes firm faith in saints.’

It is cordiality only that creates mutual understanding and faith with each other in all the living beings. The people have strong faith in the saints only because of cordiality.

10—सतां सदा शाश्वतधर्मवृत्तिः

सन्तो न सीदन्ति न च व्यथन्ति।

सतां सद्भिर्नाफलः सङ्गमोऽस्ति

सद्भ्यो भयं नानुवर्तन्ति सन्तः ॥

(Maha. Van. 297/47)

'The virtuous persons' mentality remains always concentrated to morality. The saints neither cause harm to anyone nor they get affected.. The association of virtuous persons with the saints never proves fruitless. The men of noble nature are never afraid of the saints.'

